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IN MEMORIAM.

MRS. DAVID STRANG.

GEMELLA, daughter of Hugh and Dieodema Cotton, was born near Pulaski, Lawrence Co., Pa., Jan. 26th, 1836. The name Gemella, the Arabic word for beautiful, was well chosen, for to comeliness of face and manner were added a sunny disposition and kindly helpfulness of character, which in later years were heightened and adorned by the graces of the Spirit, and, we believe, all who knew her would bear testimony to her earnest, steadfast Christianity.

Early bereft of her mother, and thrown on her own resources when quite young, she found in Dr. and Mrs. J. W. Barker, New Castle, Penn., friends indeed, who fostered her love of learning and desire for an education. While in attendance at Westminster college she met Mr. David Strang, who was a very diligent student, and the acquaintance soon ripened into the relationship of husband and wife. Those who had the privilege of being in their sunshiny home know how painful was the shock when the wife and mother was taken.

Though greatly devoted to his home, Mr. Strang was an ardent patriot, as was also his wife, and at the call for volunteers to defend our country, a few months after their marriage, he left his happy home, enlisting in the famous Roundhead Regiment of Pennsylvania, doing valiant service, from which he carries scars to this day. Often have we heard Mrs. Strang refer to this trying time, but always in a brave and cheerful way. Their eldest child, Isabella, was born during the war.

At the close of the great conflict, Mr. Strang, being a practical printer, was selected to take charge of the mission printing press in Alexandria, Egypt, and with his family sailed for that land. Taking up their abode in the great seaport of the Levant, where their two sons were born, Mrs. Strang, though not unmindful of home and family, found plenty of mission work to do, and as was her custom in home or foreign land, entered into it heartily.

It seems a striking coincidence that she, with her Arabic name, one limited almost entirely to the Orient, should have been sent directly to a distinctively Arabic-speaking people. Acquiring the

language she labored much among the women, and, from her own well stored mind and spirit, brought forth treasures new and old for the uplifting and Christianizing of her less favored Egyptian sisters. Shrinking from no contact however unpleasant, which might prove helpful, she formed more than one lasting and propitious friendship with the women of that land. Fond of music, she was possessed of a clear soprano voice, which not only enriched the social circle, but lent fervor and sweetness to the services of the sanctuary, and we doubt not now joins the "Halleluiah Chorus" of angels and redeemed saints.

Returning to native land, a field of labor was opened for Rev. and Mrs. Strang, at Hopewell, Tenn., and here as in Egypt much work was done. Less than a year after settling in Hopewell, they cheerfully gave up their daughter, Isabella, to go as a missionary to Egypt, the land of their love and labors. After a term of faithful service there, she visited her home in Tennessee, and on her return to Egypt the parents gave up their second daughter, Matilda, to go with her to the work, and she too found much scope for labor. Whether in Egypt or America Mrs. Strang was an earnest, living, consecrated Christian, and her devotion manifested itself in many ways. Thoughtful of the poor and unfortunate, she was to them a kindly and helpful friend, and her sweetness entwined itself about a courage which was strong and true. Often did she walk alone on a lonely road late at night, returning from an errand of comfort and cheer to the widow and fatherless. Many a sick bed has she visited, always able to find some luxury to give away from her small store, and the pain of many a death scene has she helped to alleviate. Interested in the young, her house was thrown open to them for helpful pleasure and recreation, and to personal friends whether younger or older her abode was a home pervaded by kindness, and a happy blending of the Orient and Occident.

Five years ago her motherly heart was sorely wrung by the calling away of her eldest son, Ambrose. Yet even in this there was much to comfort, for she mourned not as those who have no hope.

Two years ago Mr. Strang took their son, Herman, then in declining health, to Egypt, in hope of improvement or restoration to health, but relief was only temporary; and on Sept. 4, 1895, Herman went to the better land. As the end drew nearer he was anxious to see his mother, who was then in this country with her daughter, Mrs. Rev. F. S. Hyde, of Groton, Conn., and she hastened to Egypt, but Herman had been gone two days when she arrived. To friends she wrote very sweetly in this time of trial, and did not allow her great sorrow to overcome her or still her energies. The end of her active life came suddenly; one evening enjoying pleasant social converse with the mission circle at Ramle, whither she had gone for rest and change, the next, as we believe, with the Elder Brother in the Father's "House of many mansions," from which she shall go no more out. While the Asiatic cholera (which in her case despite all that skill and affection could do, did its work in twenty hours) was ravaging her body, it could not dim her mind or touch her immortal spirit, and her experience of a Saviour's love, in the valley of the shadow of death, added yet another to the innumerable list of those who feared no evil, and found, instead of death, the life that shall never end.

Deprived of the presence of any of her family, but surrounded by devoted

Christian friends and upheld by the everlasting arms, she met the enemy and death was hers. Near the sunset hour, on the Sabbath, Sept. 6, 1896, one year, to the day, from her landing in Egypt, she entered

"The sunlit land that recks not
Of tempest or of fight,
Folding within its bosom
Each happy Israelite."

Ours the loss, hers the gain. Farewell, dear heart, "until the day break and the shadows flee away." S. McD.

WOMAN'S WORK IN THE HOME.

NOTE.—Read by Mrs. Howard Chalmers, before the Synodical meeting of the W. M. S. at Ottawa, Kan., and published by request.

I HAVE been asked to address you, on a very important subject. There are many mothers in our land today, to whom the sacredness of their position as mothers and their duties and responsibilities, are not realized as they should be. Surely a subject which so deeply concerns us and which is coupled with such *far-reaching* results is worthy of our consideration, and the duties involved demand our most faithful performance.

There are many young and inexperienced mothers who have not thought much on this subject, yet who really wish to train their children aright, and to these we say: there are in the world today, two classes of mothers—the mother who makes a success of her work, and the mother who fails. By "her work" I mean the formation of the character, and the training of the immortal minds of her children.

The Great Creator has placed each little creature at birth in the hands of its parents, and has said to them, but more particularly to the mother, because of her more constant association with the little one, "Take this child and nurse, (or train) it for me and I will give thee thy wages." Oh, mothers, what a commission! And, if we do our work well, what will the "wages" be from the Sovereign of the Universe? Eternity alone will tell.

Certain it is that the tender years and early boyhood or girlhood of her child is a most responsible time in the life of every mother. A Catholic priest once said, "Give me the first six years of a child's life, and the Protestants may teach it what they please afterward." While I hardly agree with him that the first six years decide the destiny of a child, we all agree that he was wise in his choice nevertheless. Now if the mother, either from carelessness, love of ease, indifference, or any other cause, does not improve this precious season and thus *early* teach it to realize the "Fatherhood of God and the brotherhood of man," and if she does not faithfully and continually sow the seeds of obedience, truthfulness, honesty, unselfishness, industry, etc., she will realize her mistake later and regret it bitterly all her life. For unless this is done the child will have many unlovely traits of character, and will be, as it were, handicapped for life. He will not have the ability for advancement, in either a mental or moral sense, which he would have had if his mother, by a prayerful watchfulness, had seen and shown him these weaknesses, and helped him to overcome them.

Besides the objectionable traits to be controlled, there are many of the better ones to be developed. This can only be done by the mother daily seeking wisdom and strength from above. Her life should be blameless and a safe one for

the child to imitate, until it is old enough to study the life, and follow the example, of the Great Teacher. The young mind is very susceptible to good, and if the little feet are early started in the "right way," under the guidance of the "Good Shepherd," her subsequent work will be more easily accomplished. Teach your children to realize and *be thankful* for all the blessings our kind Father gives, and to not fret for those which he withholds, ; teach him that any work or task worth doing at all is worth *doing well*, no matter how insignificant it may appear. There is a neatness of method too which is much preferable to the careless way in which the same work can be accomplished. "A place for everything and everything *in* its place," is one of the most useful and practical maxims which a child can be taught. Insist on it *always*, and you will save yourself and others much annoyance in the future, and the child will be greatly benefited besides. Teach him also that since "*even a child* is known by his doings," he must be very careful that the influence which he exerts over others shall be for good; also to be very choice in the selection of his company as well as of the books and papers he reads. Then teach him to be cheerful and bright, under discouragements; to be brave and hopeful even under pain which cannot be removed ;to reverence old age or infirmities of any kind; to be considerate of the rights of others, even of dumb brutes, birds, insects, etc.; to notice and admire the wonderful and the beautiful in Nature, as presented all around and above and below him; to be self-reliant and accommodating always, and to go through life with a desire to help and benefit his fellows in every way possible. In short, to make the Golden Rule his motto, and the Bible his guide *at all times*.

From his earliest years to his oldes age, a child should make his mother his fullest confidant and should go as readily to her to confess his faults as to ask for explanations of his difficulties; and in disappointments and discouragements of any kind, he should be led to Jesus and taught to tell his troubles *to Him*, and trust to him for guidance and support. A child who is accustomed from early youth to doing this *sincerely*, will not go very far astray. Though the pit-falls yawn before him, and the temptations of life assail from all sides, if his feet have been firmly planted upon the "Rock," he is safe.

But this subject, as the child advances from youth to young man-hood or womanhood, naturally broadens and widens until we stand appalled at the great wisdom needed to properly prepare them for the future work of life and the wonderful possibilities before them. I make no distinction here between boys and girls, though some might; for if our sons are pure and noble, manly and lovable, our daughters will not be far behind them. This is a great work, the responsibilities of which almost make me shudder, and it is a work which no mother should any more think of undertaking, in her own wisdom and strength, than of trying to remove a mountain. Given time and strength necessary, I should certainly choose the latter task, for the responsibility for the success or failure of my work would end with my life; but *not* so, if I fail to train my child aright. His life, and the lives of all whom he shall influence, will be in a measure decided by the way in which I perform this God-given task. May we remember that there is wisdom, from above promised, even in sufficient quantities for this! Then let us not forget that we are not training for the benefit of ourselves and our children only in

this world. The results of our efforts, be they good or bad, are much wider and farther reaching.

Your boys and mine may be husbands and fathers some day, and our daughters, wives and mothers. Thousands of meek and patient husbands, and of faithful loving wives, have had their lives embittered by the selfishness, the passionate temper, the ungovernable tongue, the intemperance or some other equally objectionable trait in the character of the partner to whom they are bound for life, until the marriage yoke has become a bondage, compared to which that of the poor galley slave might almost be envied, while the children of such parents have their young lives clouded and their whole sensibilities dulled. And why? Because the mother of that partner did not do the work intrusted to her by God in as good a way as she might have done. She may have been a great reader, or worker, a finished musician or artist, or she may have gone out in the world and given her time and talents to some noble reform work, but do *any* of these employments—laudable in themselves as they may be—compare in importance to the never-to-be-measured responsibility of her child's future? No; a thousand times, no!

We need to make companions of our daughters, yes and of our sons too, and never let them feel that we do not care for the things which interest or annoy them. For their troubles or their joys, be they younger or older, are just as real to them as will be those which they will meet later in life. And often, through carelessness or want of thought, the mother's sympathy, or words of loving counsel, are not given as they should be. These, with a proper amount of commendation when they have done well, or of encouragement when they have made even an honest effort to do better, or to be more Christ-like,—these are just as much a duty as it is to provide for their material wants.

I have never yet been convinced that the whole responsibility for the failure to make the best of life, in any instance, should rest on the person making such failure; I believe that the mother —provided she lived to take any part in the childs training,—should share the blame. You will say that is too strong an assertion, but I believe it, nevertheless. What other meaning can we take from the Holy Word which says, "Train up a child in the way he should go, and when he is old he will not depart from it?" We are responsible for that training and its results, and we cannot well deny it.

But the same words also convey a precious promise for our encouragement to persevere in the right way. For it is only by years of constant and faithful work that we may hope to succeed at last. I read somewhere, years ago, that to train a child aright we should begin with its grandmother. There is good logic in that, but as we can not go backward now, let us look to the present and to the future so that the coming generations can not fault us for not having done the very best in our power for them, considering the circumstances by which we are surrounded.

If we find that we have erred at any time in judgment, or punished wrongfully, I believe it to be just as much our duty to confess the mistake to the child—if it is old enough to have formed an opinion of its own, and ask its forgiveness, as we may expect it to do the same under different circumstances. Let us put away all false pride and keep near to the Great Teacher, trusting Him *always* for wisdom and strength sufficient for all the duties He

has laid upon us, and by so doing we may earn His "well done" at last.

But this is not all. There is another very important phase of this work, discussion of which time will not permit. It is the *father's* part—a part which is necessarily distinct and different, and it is one which should perfectly harmonize with the teachings of the mother. If there exists between the parents a perfect Christian union of heart and of sentiment, they will ably assist each other and work *in unison* for the great object of leading and guiding their children onward and upward, until they shall attain to the *very highest type* of Christian manhood and womanhood. Thus may we accomplish the greatest mission of our lives, and thus through them may we do much for the Master.

MAUDE MERLE'S LESSON.

THE old doctor buttoned up his overcoat, drew on his gloves and said:

"Good bye, Maude; keep up courage; take plenty of outdoor exercise, and have as good a time as possible, but don't go inside a schoolroom for six months."

Tears of bitter disappointment sprang to Maude Merle's eyes as she watched the old man drive away.

"Oh mother!" she exclaimed, "how can I put my books away? Why only six months and I was to graduate! It is too hard."

"It is hard, dear," said her mother, "but if you bear it bravely you will learn some sweet lesson."

Just then the postman rang, and Maude found a letter bearing a foreign post mark. Forgetting for the moment her own trial, she tore it open, and eagerly read:

PEKING, China, December 20.

DEAR NEICE: You are nearing your graduation, and I think you will be interested in Wen Ling, one of our girls who also graduates in June. She is a dear Christian girl, daughter of a Chinese pastor, stationed at Shantung, in a heathen village where they never had a girls' school, and not a woman in town can read.

Wen Ling is anxious to open a school when she goes home. I think it would be a beautiful thing if this dear, consecrated girl could gather in the villiage children and teach them, and every night send them back into their homes to sing "Jesus songs," and tell the "Jesus Story."

She is very poor. Her father receives only six dollars a month, and has a large family to support.

Thirty dollars would pay the expense of such a school for a year. Could you not raise it in some way?

I must close hastily to catch the home mail. With an earnest prayer that you may feel the need of your heathen sisters, I am lovingly

YOUR AUNT CHARLOTTE.

"Well, I do declare! This is the biggest joke I ever heard of! Why, I am not interested in missions. Auntie has just gone crazy over her Chinese," said Maude.

"My dear," said the mother gently, "perhaps our Father is going to teach you to care for your poor heathen sisters. You think it hard to drop out of school for six months. If you had never been in school a day in your life, would you like to have some one give you a chance?"

"I suppose, but I never thought of it. Anyhow I can't do it, so that is the end of it."

"I am not so sure of that my child. Think it over, and ask God about it."

That night Mrs. Merle knelt alone, and prayed earnestly: "O Father, thou seest how hard this trial is for my dear child. Give her grace, I pray Thee, to bear it patiently; and may she learn some precious lesson, which shall help her toward an earnest, consecrated life. She is Thine, O Christ; I only ask that she may be fitted for Thy service."

Meanwhile Maude lay in her own room, grieving over her disappointment. All at once her mother's words, "Would you like to have some one give you a chance?" came to her. Thoughts of the girl in China began to creep in.

Fragments of her aunt's letter came to her mind, and she seemed to see the poor heathen girls as never before, until gradually a great desire to help them sprang up in her heart.

She arose, and went to the mite box her mother had given her long ago.

"You poor forlorn box, I have not thought of you for a long time," she said. "How many pennies have you, I wonder,"

She shook them out slowly, and counted them. "Ninety-nine! Only two thousand and one more to raise," she said sarcastically. Then came the thought, "If thirty others would do as much, we could have the school."

"Oh dear," she said to herself, "I know the girls in my set are not interested." But something seemed to whisper, "Perhaps you could interest them;" and she answered involuntarily, "I believe I could; I have just a good mind to try it." Kneeling beside the white bed, Maude prayed: "Dear Lord, I have been so careless and thoughtless about those poor girls, and now I begin to feel sorry for them. I want to help them. Please show me how I can do it, and help me to do it!"

"Mother," said Maude the next morning, "I want thirty mite boxes."

She laughed at the look of astonishment on her mother's face, as she exclaimed in surprise:

"Thirty mite boxes!"

"Yes, mother, those Chinese girls visited me in the night and they are going to have a school."

So the boxes were ordered. Maude read over her aunt's letter as never before. She had always declared, "The Women's MAGAZINE is a dry, old magazine," but as she now turned to it for information about the work, she found it full of interest. By the time the boxes came, Maude humbly confessed:

"Mother, I am learning my lesson. I do feel real interested. I seem to know that Jesus is pleased, and my heart is so happy!"

The doctor smiled as he met Maude here and there, with a bright happy look on her face. "She is taking her exercise faithfully," he said to himself. But little did the old man guess of the boxes in her bag, or of her beautiful mission.

From one to another of her friends she went, and as she pleaded for a school for "those poor girls," many hearts were touched. Her zeal was contagious and very few refused to take her boxes.

"My boxes are all given out," she said, "and I am going to write to Auntie to have the school opened. Oh, it seems too good to be true! I am so happy! Why," she added in a soft whisper, "I can almost thank God I had to leave school."

The months rolled by, bringing grateful letters from China, and health and strength to Maude. One night she laid her head on her mother's lap and said: "I am so thankful to be well and strong once more,"—then hesitating a little she added: "I have something in my heart that I want to tell you. I promised God a few weeks ago that I would do anything he asked me, and it seemed to me a soft voice whispered, 'My child, will you go to China for me?' The voice was so real that I answered, 'Why, yes, Lord, if you wish it, of course;' and a great peace and joy just filled my heart. I am all unworthy, and not ready yet, but it is a beautiful hope, and I mean to work faithfully and prepare myself the best I can, and perhaps some day He will let me go and tell those poor girls of His great love."

Maude did not see her mother's face grow suddenly white. She only felt a soft hand placed lovingly upon her head, while a tender voice said, "God bless my

darling !"

That night the mother knelt alone again, and prayed: "Dear Father, I thank thee for the precious lesson thou hast taught my child. Thou knowest how I love her, and know how my heart clings to her, but she is Thine. Whatever comes, give me grace to say, Amen, Lord, Amen !"

Far away, in a little Chinese hamlet, twenty black-eyed girls clustered around Wen Ling as she told of the wondrous love of Jesus, and taught them to sing :

"Jesus loves me, He who died
Heaven's gate to open wide."

All day long she taught them, and as she closed her school at night, from the little mud house straight up to the "great white throne" went her earnest prayer : 'Oh, heavenly Lord, thanks and thanks, for this joy day, in this little school, where I am able to tell thy small lambs of Thy big love. Please help them to understand the Jesus doctrine. Show them the idols are false, and teach them to put their faith on the true God. Help them to tell all these things to everybody in their homes, and may this soon be a Jesus village. Help us all to be good and pure, so that by and by we may go in through the gates of heaven's palaces, and find the dear friend who gives us this school ; and will You please give her ten thousand blessings, and peace and joy without end ; this is the wish of our heart's center. Amen.

And all the black-eyed girls said, "Amen and Amen."—*Clara M. Cushman in Pittsburg Advocate.*

WORK AMONG THE JEWS.

REV. THOS. M. CHALMERS.

A JEWISH RABBI [wearing the talith or striped prayer-robe and reading from the law.

THE editorial committee have kindly asked for an account of our work among the Jews of Chicago. This work is strange and difficult, for the Jews are the strangest people of history, and have developed the strongest, bitterest wills that ever stood out against the loving purpose of God. The story of Israel is perfectly marvelous, bright with majestic faith and obedience and shining with deeds of glory, and yet black with hideous rebellion and ingratitude. But wonderful as their history has been during the last four thousand years, we are assured that in the plan of God their future will

far outshine all the marvels of the past. The prophets of Israel have exhausted nearly all powers of language in describing what the chosen people will be and do in the glorious age to come. Israel will soon leap to the forefront of the nations, and make golden every page of her history in the next thousand years. First and foremost of her tasks will be to carry the pure gospel, freed from Gentile corruptions (see Isa. 52, 8,) into all the earth. "Israel shall blossom and bud, and fill the face of the world with fruit." The Jews are now being prepared for this high calling. Four hundred missionaries are preaching to them of Jesus the Messiah. The field is as wide as the world, for the Jews are everywhere. God has called us to the fellowship of Jesus in service and suffering for Israel. We shall speak of our field and work.

First, *the field.* Chicago has about 100,000 Jews. The most of these have come here in the last dozen years, and they are scattered all over the city. They are specially settled, however, on the west side, around Halstead st., just north of 15th, where from 30,000 to 35,000 are packed into a small district called the Ghetto. Here are Jews from England, Germany, Russia, Austria, Romania, Sweden, etc. Mixed among them is a motley population of all the chief races under heaven. Greek fruit-venders, Italian musicians, German strolling players, Chinese laundrymen, Bohemian rag-pickers, and laborers of various nationalities combine with Jews of every description to give the region a cosmopolitan character. Into this environment of general ungodliness and new-world freedom are thrust Jews from a dozen European states, and by their manifold and peculiar beliefs, customs, and traditions they affect the whole mass and are themselves deeply affected in return. We are confronted by every variety of Jewish belief and unbelief. Here are the rigidly orthodox, who cling closely to their old Talmudism, wear the long-tailed coats of the Polish Jews (Zec. 8, 23), go regularly to synagogue, and would on no account carry a handkerchief or money on the Sabbath day, as that would be an act of labor, and so a violation of the Sabbatic law. There are others who ape modern ways and are affected by the drift toward a liberal religion for all men, and who begin to fraternize with Unitarians, Ethical Culturists, and other people of the jelly-fish order. These have given up the hope of the Messiah, make Moses a mythological personage, talk patronizingly of Jesus, and prate much of humanity and charity. To this section belongs Rabbi Hirsch with his $12,000 salary and his pampered velvety congregation. Lower down in the scale are the poor Jews who reject all revelation, and put their trust in Ingersoll and their thoughts on money and pleasure. This class includes many young men, and the moral life of these is pitiful in its rottenness. Last of all are the atheists. Many of these deny not only God, but even the existence of the soul. They are few in number, but like the infidel class are rapidly increasing and they wield a large influence. From these two classes come the Jewish anarchists, whom we occasionally meet. We have thus four distinct types of Chicago Jews—the orthodox, liberal, infidel, and atheistic. These all exist in varying degrees of intensity, many different varieties being discoverable.

How are these different classes to be reached with the gospel? It is no easy thing to lead such restless, proud spirits to see their Messiah in Jesus and to accept Him as Saviour and Lord. It can only be accomplished by earnest, patient

work done in the spirit of love, and due recognition of their difficulties and objections. We meet all these classes in our audiences and in their homes. Each must be approached in a different way, for no stereotyped cut-and-dried presentation of the gospel will do here. The facts, arguments and illustrations of the gospel must be adapted to each hearer, if he be a believer in revelation, and this from an Old Testament standpoint. But the unbeliever and atheist must needs be met on other grounds. Thus the whole work is made exceedingly difficult by reason of this variety of opinion, and the almost unanimous Jewish hatred of Jesus makes the task of reaching the Jews well nigh impossible. To this must be added the further fact that most of the Jews we meet have known hitherto in their European homes only a persecuting form of Christianity; so that Jesus and His gospel are connected in their minds with the bitter hatred and cruelty heaped upon them by so-called Christians. No wonder that Jews hate the very name of Jesus and despise His missionaries. And yet the outlook is not hopeless. About 100,000 Jews have been led to accept Jesus in this century, and a greater spirit of inquiry exists among them than has been known since the fall of Jerusalem, eighteen centuries ago. Over half a million copies of the New Testament in whole or in part, have been distributed among them in the last twenty years, and thousands of them read it with avidity. The time has surely come for giving them the gospel, and it must be pressed home to their hearts by a love that conquers, and with a patience that never fails.

Second, *the work*. It was necessary to say so much of the field in order that the work might be more fully understood. With hearts burdened for Israel we came to the field and work the last day of 1895. Years of preparation, prayer and waiting had made the divine call very plain. During the first four months but little was done. We could get no hall, yet we came into contact with many Jews. It was a preliminary time, necessary to be gone through, and highly important for the later work. Without it we would not now be in our excellent location. It was our testing time, and the Lord tried us severely. We look back upon it now with gratitude, and yet with a dumb sense of dread and horror. What we then endured is known only to God and ourselves. Yet within the darkness God waited, and in due season manifested His presence.

Since May 2, when we entered our new home and hall at 588 S. Halstead-st., we have been in position to do better work for Israel. We have four meetings each week—on Thursday, Friday, Saturday and Sabbath nights. The first of these is for children. The other services are for men and women. We aim to reach people of all classes, Gentiles as well as Jews. Each evening's service for adults is a double one. First we sing at the door to attract the people, and we always have a crowd. Then we address this open air assembly, and reach many who would never enter our hall. Usually the crowd is orderly and the attention deep and earnest. Several times approval was shown by clapping of hands. The crowd is next invited into the hall, and then we have more singing and a second address. Sometimes the audience in the hall is a fair one, but again it is hard to get half a dozen adults. We can always have a swarm of children. Jews often remain to ask questions. One night over a dozen Jews stayed for an hour after the service, and one man remained in earnest conversation until nearly midnight. It is this personal

work that tells everywhere, among the Jews as among all people, and we are glad to have Jews come in at any time to confer with us over the Messianic prophecies. We have had several interesting cases of this kind, notably one, a physician, who called six times in two weeks and spent two hours or more each time. This man, full of human philosophy at first, was led to see and acknowledge that either Jesus was the Messiah or there is no Messiah.

Beginning with the middle of July we have had the help of a young Jewish convert, recently come from New York. He assisted in a Jewish mission there, and understands how to meet his own people. Having a Jew to talk, many more people are drawn into our hall. Twice we have had about seventy-five Jewish men and women in the audience, and they are all eager to hear. Mr. Busker speaks in the miserable Jewish jargon, which a Gentile rarely ever learns. In this tongue, however, and spoken by a Jew, the truth is much more readily listened to. Prejudice is being broken down, and the way is opening for preaching the gospel to many Jews. In our after service they have many questions of an earnest and practical kind.

The work among the children is very encouraging. We might easily double or quadruple the number in attendance, but the children are difficult to manage as yet. Again and again we have had to call the police, though very loth to do so. The most of our Jewish children are well behaved. But several Irish and other boys have given us much trouble. They will not be orderly inside, nor go away if turned out. We have few helpers, and are frequently alone. Often Mrs. Chalmers has had to stand on guard outside the door, with a crowd of hoodlums jeering and sometimes striking her, leaving us alone to teach and maintain order within. However, we are getting the children under control. We have made great advance already. The school is not organized into classes, as this is simply out of the question under the circumstances. We teach the children to sing Psalms, and it is surprising to see how well they can sing already. They like the Psalms, and by question and comment we are leading them to see their beautiful meaning. Then we tell them stories, chiefly from the Old Testament, using the blackboard as much as possible. Never have we seen children listen so raptly as these to the story of Daniel. We spent five nights on the story of Joseph and his brethren, and felt it was a privilege to be in such work. Occasionally we win even the worst of our boys to pay close attention. With only two or three helpers the school could be greatly enlarged. But our aim is quality first, then quantity.

Visiting in the homes of the people is an important arm of our work. We find many friendly to us, but some are quite otherwise. What we desire is the earnest believing prayers of all lovers of Israel. We trust to see a precious awakening among the chosen people, and there is no reason why we should wait long. Plain faithful preaching of Christ and Him crucified, with believing *expectant* prayer, should bring an early and abundant harvest.

588 *S. Halstead St., Chicago.*

FOREIGN NEWS BUDGET.

By Mrs. Mary B. Reid.

The notes from our foreign fields are of unusual interest this month. By this time all of the missionaries are back at their posts, and work in both Egypt and India has been generally resumed. To some the vacation days were full of anxiety and sadness; others enjoyed delightful rest among the mountains.

The missionaries who sailed both on Sept. 26th and Oct. 31 have doubtless all received a glad welcome and are enjoying the novelty of strange surroundings.

Mrs. Elizabeth Giffen, of Cairo, who has kindly gathered the Egyptian notes for our Budget, writes:

The summer is past and we trust the cholera epidemic also, although we still hear of an occasional case; yesterday a death in a European family not far from us, and today an English soldier was taken while marching through the street.

Schools have all re-opened and everybody is hard at work except Dr. Watson who worked *hard all summer*. and now he and Mrs. Watson are having a few days quiet all alone in Ramleh.

We are looking forward with pleasure to the arrival of the large re-inforcements so soon to join us.

Mrs. Harvey gives a glimpse of domestic life in Egypt:

We have had more than the usual amount of trouble the past few months between husbands and wives. For a few weeks there was hardly a day that we had not a call from some one in trouble. One man told me that he made a great mistake in marrying his second wife. He said, "I married my first wife when we were both very young, and I gave myself the credit of training her. I know now that it was her mother who did the training. I thought I could train this one the same way, and as she was poor she would be so glad of a good home that I should have no trouble. But I can do nothing with her." The woman told me that she could live no longer with him, and the last time I saw her, about six weeks ago, before we went to Ramleh, she was on her way to her mother's house. I was glad to see her in church yesterday looking bright and happy, so I suppose they have concluded to try living together once more. There have been several similar cases. Mr. Strang preached for us yesterday in Arabic. Soon after the service began I saw all the women in the two pews behind me spring up and into the aisle. I heard the word scorpion and soon saw it crawling through the pew in which I was. I saw it just in time to put my foot on it. It is the first one I have seen in this building, though there may have been others. There are many of them in Upper Egypt, and only a short time ago. Mrs. Dr. Henry was stung on the finger and suffered great pain. Children and even grown persons sometimes die from the effects of the poison.

Miss A. Y. Thompson writes of the hareem work in Cairo:

Today I went to see a Coptic woman in Boulac, who has been taking lessons for some time without much apparent benefit. It appears that four years ago she was dancing at a wedding, and some one cast the evil eye at her, and ever since she has had an evil spirit in her which throws her down and torments her. So she has decided that those who have power over evil spirits shall come, (in spite of her husband's protest and others); Moslems, who will give her the cheaper remedy with chickens, which costs ten dollars, instead of the treatment when a sheep is used and the patient is made to ride on the sheep before it is killed. This is expensive, however, as it costs thirty dollars, including, I think, the usual silver charms with bells for the brow, the neck and the ankles. The Bible woman and I tried hard to show her her mistake, but she was as firm as a rock in her purpose. It has been suggested that devils only entered into people in the time of Christ, but I am inclined to the opinion that there are some here in Cairo in our day. A woman told a Bible reader the other day that the spirit in her would not allow of the reading of the Bible before her.

Miss Kyle writes of the Girls' Boarding school at Cairo:

School re-opened the 1st of Sept. and quite a large number of girls were present the first day, notwithstanding that there was a great deal of cholera in the city. Pupils have been coming in every week since the opening, and up to date we have enrolled one hundred and ninety. A great many girls have come to us from the Coptic and Catholic schools. We have not so many Mohammedan girls enrolled as in previous terms. The reason I do not quite know, unless it is because the government has opened several free schools, in different parts of the city, for girls. We have much to encourage us in our opening, and we pray for a bountiful harvest from the coming year's sowing.

Our prayer-meetings seem to have renewed zeal and interest. We have communion next Sabbath, and two of our boarders have asked to be received into the church; but only one will be received at this time, as we feel the other is not quite ready to be received. We like to know the girls well before we present their names to be received into the church.

Miss Minnehaha Finney writes from Mausoura, Egypt:

Dear Readers of the Budget:

You ought to appreciate these few lines I am writing to you, for I am stealing time which should be devoted to my dear Arabic Catechism. It had been such a very long time since I had so many struggles with the Shorter Catechism that I had almost forgotten how to sympathize with the boys and girls who are groaning over that innocent looking little pink-backed book, but I can assure my young friends that after committing the Shorter Catechism in Arabic, I shall never forget how to extend to you the most heartfelt sympathy.

We are now entering upon the second month in our school work. Quite a good many new boys and girls are coming to us this month; so we are encouraged. We are having some evidence that our school work is bearing fruit. One of our little Moslem girls, who has been in school about five years, is becoming very thoughtful about the plan

of salvation. May the seed bear fruit in her dear little heart. Mr. Finney has just returned from spending Sabbath in Mahalla, where we have had two very flourishing schools, one for boys and one for girls; but lately the Catholics have opened two well equipped schools and have taken the most of our best pupils. So it is, the encouragements and discouragements go hand in hand.

Mrs. E. M. Giffen gives news from Assiout:

After a delay of six weeks our schools here opened on September 30th. It was thought the attendance might perhaps not be so good this term on account of cholera; but more pupils have already been taken in than are usually enrolled the first week.

A few cases of cholera are still reported in the neighborhood, but it is thought the disease has about run its course.

The people of Assiout were greatly rejoiced when news came that Dongola had been retaken. Congratulatory telegrams were sent Sirdar (head of the army) from the chief men of the place.

Miss Buchanan is arranging to teach some of the women at Wasta—a town not far from here—on Sabbath afternoons. She expects to take a school girl along to help her. In many of the villages the simplest of sermons are not understood by the women, so that they get very little religious instruction, unless special meetings are held for them.

The demand for teachers is much greater than the supply, so that is a great problem to know how best to distribute what teachers there are. Before many weeks we expect to welcome Miss Dickey to our midst. She will relieve Miss Hogg of some work, when she arrives.

Miss Leanora McDowell furnishes notes from Alexandria:

We have had the first rain, this morning the last day of September, since the hot summer days came last spring. This is rather early in the season for rain, and the Jews are very happy because a rain now means to them that God's favor is with them.

Schools opened the first of September after a month's vacation. The Jews have had feasts the whole of the month, and kept many of our girls away; hence the number enrolled was small. We, however, have been able to organize the school, assign work to the teachers, and look up former pupils who have failed to return, etc. I have been able to make a few visits to the native homes. The first attempt was made in the Mohammedan quarter called Ras-el-teen. It was the most difficult experience I have had to gain admittance into houses. The Moslems in that quarter are, evidently, very strict, and suspicious of the outside world. Nearer the Mission House I found some who have been connected with the mission in some way or other during the past, and I hope to persuade them to send their girls to us.

On Wednesday the native pastor in his talks to the women and children had for his subject, Love. The girls repeated verses of scripture and read passages from the Bible bearing on the subject. I was glad to see our girls take part so willingly. I was afraid they would object to it because of the pastor's presence. Even our oldest Moslem girl recited a couple of verses.

The month has been as sad a one, I suppose, as has ever been experienced in the whole history of the mission. Twice God came and claimed His own. Mrs. Strang's death was hard to realize. Saturday evening she was bright and happy. Monday we laid her to rest. Two days after, little Vell Henry was relieved from pain and rested in peace in the arms of Jesus. We shall never forget Mrs. Strang's words shortly before she died: "God makes no mistake." We know He doeth all things well, and we bow in submission to His divine will.

Mrs. A. H. McFarland also sends notes from Alexandria:

Our five Bible women started to their work the first of September after one month's vacation. Every Wednesday afternoon there is a meeting for them and the girls of the school together, and our native minister leads. We have one new Bible woman. She takes the place of one who did not seem to take much interest in our services, as she very seldom attended. One is just beginning in a new quarter, and she only succeeded in getting into a few houses. We hope soon that others may be opened to her. The people in the district where she has begun her work are suspicious of any one going to them, and the door is likely to be shut in their face if they do not bring some one with them who knows the family they desire to reach. We hope to go out with these helpers as much as we can, to become acquainted with the people, and will try to get them to come to church, and their children to attend our schools. We are happy to have Miss McMillan with us. The girls' school in Damenhur will be opened the middle of next month.

India.

Miss Josephine White writes from Cashmere:

A party of us are spending our vacation in Cashmere. We find the home-like climate of this fair land of much more benefit to us than that of any Indian hill station. This, combined with the beauty of the scenery, makes it possible to have an almost ideal vacation here. At mention of Cashmere lovers of poetry will think of "Lalla Rookh" and perhaps remember,

"Who has not heard of the Vale of Cashmere
With its roses the brightest that earth ever gave,
Its temples, and grottos and fountain as clear
As the love-lighted eyes that hang over their wave."

The Vale of Cashmere is the Jhelum river valley, and near the Jhelum river are found most of the historic points of interest. There are many springs and lakes and some of them are very famous. Among the most famous springs are Bawan, Atchibal and Vernag, all tributaries to the Jhelum, and the latter its acknowledged source. Bawan and Vernag are full of sacred fish, which are carefully preserved, and to which the travelers usually throw some bread to see the great numbers of them which collect in one place to get the bread. At Atchibal and Vernag are old pleasure houses, and both of these places were favorite resorts of the Mogul Emperor Jehangir and his favorite wife, the famous beauty, Nurmahal. Atchibal is still a very beautiful place. A large spring bursts out of the side of the mountain.

There are really a number of springs, and they are a supposed re-appearance of the river Bringh whose waters suddenly disappear through a large fissure some miles to the east. The waters in these springs are very cold, and are made to flow through the gardens in waterways of masonry, over one of which is built the summer house. There have been a number of fountains in the main waterway, but now most of them are out of repair.

Miss Logan, who is also one of the Cashmere party, writes of shrines and pilgrims:

Amaranth is a Hindu Shrine far up the mountains of Cashmere. It is not often visited by white

people, and consequently, is not very well known; but it is said to be a huge icy cavern, 50 yds. long 50 yds. broad at the mouth, and some 30 yds. high. The narrow mountain path leading to it often lies waist deep in snow and is a dangerous one to travel, yet every year thonsands of Hindus visit this place. Those who die by the way are considered most blessed.

Sabbath afternoon we were sitting quietly reading when a young Hindu boy came limping by our camp. He wasone of a party of returning pilgrims, and when he fell behind, the others had gone and left him. Poor boy! Both his feet were frozen, but one was in a dreadful state and I feared he would never reach his home which was several hundreds of miles distant. He sat down on the grass and I bathed his feet and bound them up in cotton and oil. Miss White asked him what he had gained by going to Amaranth, and in a disappointed manner he pointed to his feet and said, "I have gained this." Then Miss White explained that God is everywhere and may as truly be worshipped at his own home as at Amaranth. He listened attentively and asked where he could get a Bible. I doubt if he had ever heard the story before.

Miss Ella Gordon does not tell where she is spending her vacation, but her notes have the Cashmere post mark:

Off on a vacation! Yes, and I know you will enjoy with us the cool breezes so much like the summer breezes at home, the pleasure of being able to sleep at night, a little leisure to answer long unanswered letters and may be write to some society at home.

It is a time of spiritual refreshment, as well as mental and physical, and who can tell how many seeds may be dropped by the way side here. It being my time to lead in worship with the servants today, I read the 7th chapter of Mark and explained a little the great need of purifying the heart.

There were a number of coolies sitting near as we were going to move our camp, and I did not think they would understand, for they speak very little Urdu. When we were ready to start I told one of the men not to put his hands upon my jacket, which I was placing on the hammock pole, as his hands would soil it, when he astonished me by saying, "But, Miss Sahiba, you said that dirty hands did not matter." I tried to explain how they might soil my jacket, but they could not soil his heart, and that God looked on the heart alone.

Miss Nannie Spencer writes from Gujanwala to a friend:

We were visiting some Christians this evening. The woman had been working all day in the harvest field for a little grain. It was some time after five o'clock. She was beginning to pound the heads from the straw, the loose sheaf being laid on the ground. This was done with a long stick, Then the heads were to be put into a hole in the ground and again pounded with a heavier stick. this time to remove the beards from the grains. Then it has to be winnow.d in an utensil shaped like a dust pan, made of reeds. Thrown up in the wind it carries the chaff away. Then being ground the bread must be made and baked. Would we not think Sabbath's bread a good ways off, if we had to do all that? But the chief meal of the day must be prepared also.

These people are quite stylish, in that they dine at night. They eat only twice a day: at about noon is the first meal. The girls and boys go to school at six these mornings, having had nothing to eat before going. We pampered creatures that we are must have some tea and bread and butter before we wish to do much work.

I am strongly convinced of the need of temperance work. The enemy is already here in some of our stations. What an awful enemy it is! And what a shame that so-called Christians aid in any way to fasten this curse upon a people so long and bitter ly cursed by sin in many forms. Unfortunately I cannot say that I have personally not known of the evils of drink in this land. Our cook last summer, a c hristian and one who could read Hindu (one of the older missionaries said she had not eaten after a better cook in India,) because of drink became so careless and extravagant that we could not keep him. He asked for pardon, made fair promises and got service in another mission-house, but after a time behaved so badly that they too were obliged to dismiss him.

MISSIONARY CORRESPONDENCE.

LANDOUR, INDIA.
Sept. 30th, 1896.

DEAR MAGAZINE FRIENDS:

Just on the eve of my starting for the plains I will begin the letter that has been before me for part of my vacation work, for we always carry part of our burdens with us in the shape of writing that could not be done before leaving the plains. This is a most delightful place and we enjoy the privilege of meeting missionaries of every denomination from many distant parts, and we enjoy the rich feasts of good sermons and prayer-meetings in our mother tongue. And then the concerts and entertainments of various kinds, of which we have been deprived so long and of which you have so many. We are a party of thirteen in the house, five of whom are children attending the Woodstock school, and we represent four different stations. So we can compare work and methods. Three of us are "new" yet, and must spend part of each day with our teacher, but we have time for walks and calls too. Mrs. Scott is the efficient head of the house and looks well after our comfort in every way, and is always ready for a long tramp to church, picnic, or any-

thing else on the programme; quite a contrast to last summer's experience. Indeed she is our champion walker. Dr. Johnson and Miss Moran, also of Jhelum, were the last to join our party. Miss Moran puts in the time very diligently with painting and Dr. Johnson wields the pen with a mighty vigor, as she brought a load of letters to answer. Misses Fulton and Spencer, of Gujranwala district, are faithful students, while Mrs. Lytle is always ready to put aside her work and help me read Pilgrims' Progress, and Mr. Lytle is translating psalms into Punjabi.

I have never yet made a tour out in the district, and sometimes fear I never will be ready. They have been telling me about the collections they sometimes have; no silver plate or velvet bag is passed round, but something is spread on the ground and they put the offerings upon that. "Silver and gold have I none, but such as I have give I unto thee" is literally true of them—a handful of corn, a little barley, grass seed, "donna" (a kind of grain) sugar (the crude article in big coarse lumps,) "pice" (½ a cent) cowries (shells used as coin) cotton and *eggs*. Now you may wonder what could be done with them. The sahib usually buys them at the market price, as also the grain which can be used to feed the horse and cow. Now all of these get into one collection, but these are things the people give; so you see *money* is not the only thing that one must have to put into the church collection.

My time here has been enjoyed very much. We are well located within walking distance of most places. We often share a dandy; that is, one walks awhile and the other rides, and gets the men to put her down, and she walks on while the coolies rest until the other Miss Sahiba comes up, and she sits down in the canoe-like affair and the men lift her up on their shoulders and trot, off soon overtaking the first one. I do not attempt to keep up with the dandy men, but some can. It is surprising how they carry us up and down such steep, rough paths as are often found in the hills.

These people are so miserably poor, many a family of two to four or more living on three dollars a month. Everything is at famine price, and in some districts people are starving. No doubt we will often be called upon to relieve distress; in fact, we are now, but just about us the famine is not so grievous. In some places there have been hunger riots, but we will have to help our servants in some way, either by advance of wages or gifts of food or clothing. In many places the government has started public works to give the people employment.

We will be glad to welcome the new missionaries now on their way to us but I for one am sorry you are not sending a doctor. Only two of us, and work needs to be opened at Pasrur again, where Dr White had a thriving dispensary. It is a discouraging fact, but it takes two or three years to become of much account; and, good friends, do not think of those who are only in the first year as being workers, although sometimes in the first year some teach a little English. Because there were so many sent out last year, do not neglect India in making your appointments for next fall.

Yours in the work,
MARY A. PLATTER M. D.

KNOXVILLE COLLEGE,
KNOXVILLE, TENN., Nov. 17, 1896.

DEAR MAGAZINE:

Although you are not an entire stranger in Knoxville, yet we hope more of us will become acquainted with you soon, as six of us are sending an invitation to you to visit our homes monthly

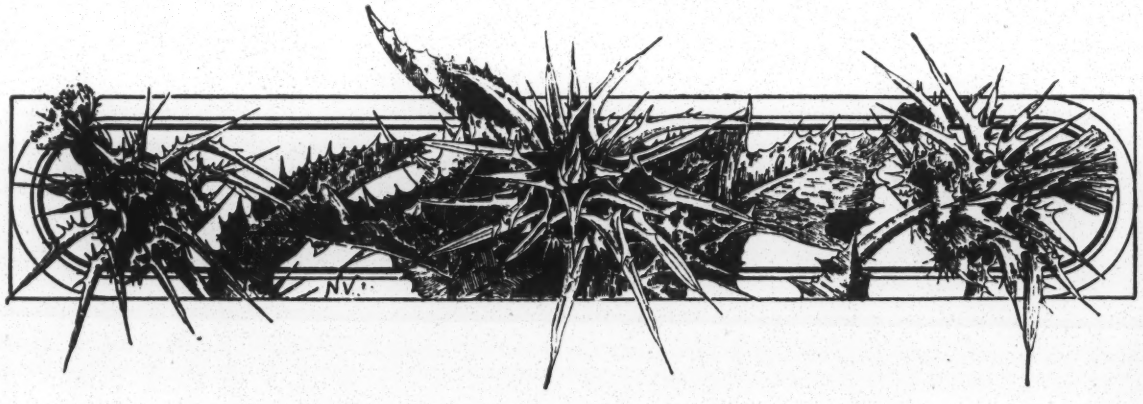
during the coming year, and two of your old friends are renewing their invitations.

As we expect to become better acquainted with you, we will tell you something about ourselves. On October 8th, eight of us met together and organized a W. M. S. At the next meeting, in November, two more joined us, so we now number ten. Three of us are mission workers in connection with the college; the other seven are colored sisters, members of the Knoxville congregation.

Our present aim is to educate and instruct, rather than to collect funds, although this latter is not left out of sight. One plan we are trying is to circulate some leaflets from the Literature committee amongst our members. One member acts as librarian, and the leaflets are numbered, so we can keep trace of them just like books in a library. When a leaflet has been read it is to be returned and exchanged for another. In this way a small amount of leaflets will go a good ways.

We want the MAGAZINE, to keep us posted in regard to the work done elsewhere, especially in the mission fields, and to encourage us by giving us some of the results of the efforts we are making to spread abroad the Gospel. May the Lord use you in His work still more and more. Yours sincerely,

ELIZABETH MCCAHON.



YOUNG PEOPLE'S DEPARTMENT.

Intemperance.

Intemperance! Now, let each one of us think
Of the evils, the curse and the sorrows of drink;
Surely naught else can cause the demoralization,
The trouble, the ruin, the wide desolation,

The tear-drops, the heart-aches, the terrible woe,
The crime, the despair, that we find here below,
And we can but agree as we shudder to think
That the main cause of all is the use of strong drink.

Each Christian who strives as a true missionary,
Is doing a part the Gospel to carry
To the millions of people in ignorance still
Of the tidings of peace, of great joy and good will.

We are trying to teach them as well as we may,
By toiling among them, or praying each day,
To come out from the darkness of eternal night
To the pathway of glory and endless delight.

And many, who have all these messages heard,
Have discarded the Koran, accepting God's Word;
By the side of the Saviour their places have taken,
Have forgotten their idols, their strange gods forsaken.

Since this Gospel's been carried to each heathen land,
Are peace, joy and happiness seen on each hand?
Alas! no; what sorrow we feel whenever we think
Of the curse they're enduring because of strong drink.

They copy from us as a true Christian nation;
We've this evil, as *they* have; to their great degradation;
They sink low in sin, and how do you think
We can help them, while we are permitting the drink?

May we work with our might this sin to subdue;
May our purpose be firm and unyielding and true;
May our footsteps not falter, our courage not cease,
And may God send upon us His blessing of peace.

ETHEL G. AIKEN.

The Penny and the Prayer.

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sabbath-school. I saw it after you went, and I was afraid you had forgotten it."

"Oh, no, grandma, mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no, ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'am."

"Do you care?"

"Oh, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sabbath, when you drop your penny in, why don't you drop a prayer in, too, that your penny may be blessed in its work and do good service for God? Don't you think if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some way off among the Indians."

"I never thought of that, grandma. The prayer would do as much good as the penny, if it was a real true prayer, wouldn't it? I'm going to remember and not let my penny go alone again."
—*Selected.*

From Warm Springs, Oregon.

(Extract from a letter.)

One day a hale, vigorous man came with his wife, who was very frail and delicate. She seemed scarcely able at first to breathe, but after resting and taking some food she brightened up. We learned afterward that she has consumption and has had several hemorrhages. Their name is Lofus. The man poured out a torrent of chinook jargon, Warm Springs dialect, or something or other, which slid off like water from a duck's back. Then he dropped into broken English, which they all, more or less, hold in reserve if one has the patience to wait for it. They wanted to store some dried eels and other goods in the barn while they went to the mountains. Later they came with their goods. There was quite a company with them, most of whom remained outside. One woman, however, came in, and for a long time we used our utmost endeavor, each to confound the speech of the other, and succeeded. Finally I gave her some thread, a few needles and pins and a thimble, which I saw was much too small for her. But she was so eager for it that I let her have it, and then I went out to see the others, but was much disappointed at finding them, including Mrs. Lofus, all gone on the way up the mountain. I was very sorry, as it seemed improbable that she should live to return, even if I should be here to receive her.

Some children were just mounting their ponies, among them a delicate looking little girl of eleven or so. My friend who had been in the house said she was sick. Mr. Morrow told me afterward that she had given the thimble to this little one, who was beyond measure delighted with it. He also told me that after helping the people store their goods he had brought cool water and given the children all a drink. It was a very warm day. The little girl, Alice, was very thirsty, and after drinking, poured water on her hand and made her head very wet. That was on Tuesday or Wednesday. On Sabbath while we were at supper an Indian came in and told us that there were two others outside with the body of a little girl who had died the night before in the mountains. She

had complained of pain in the breast on Saturday and Sabbath morning. It was little Alice, who had been here early in the week. Her mother, Mrs. Lofus, was not able to come down. Her father and brother John had carried her in their arms 25 or 30 miles down the mountains, and they have such a horror of death too. The next day Mr. Morrow went with them and they committed the little body to the earth to await the resurrection morn. They put in flowers to the depth of six inches or more, and the coffin was enwrapped in many blankets. Indeed it seemed as if the brother had used his for this purpose, as he came home in the rain without one. So you see there was little we were permitted to do for this one lamb, but it is pleasant to think that little Alice received one small gratification at our hands and a cup of cold water in His Name.

The above was written September 9th; since then Mr. and Mrs. Lofus have returned. She is still very frail, and he is totally blind, whether permanently or not remains to be seen. Both were delighted to see little Alice's kitten, which had remained here, and which I had civilized so far as to teach it to drink milk.

Alice was always delicate and a pet among her friends. Her health had prevented her from attending school, but she had the opportunity of receiving the word of life in the church and Sabbath-school, and I trust accepted it.

Two other children have since succumbed to the hardships of mountain life, these also from lung disease. I have thought if they would leave the delicate little ones here with me while on their mountain trips, the short span of their little lives might, by warmth, good food and cleanliness, be eked out a little longer. But I suppose it would go hard with me if they died.

JEAN. M. MORROW.

Programme for Junior Missionary Society.

Scripture lesson.—Luke 17th ch., 11 to 19 verses.
Sentence prayers for missions by each ehild.
Reading leaflet.
A paper—"Why we (the children) should pray for missions."
Exercise—"Low-caste children in India."

RESPONSIVE SCRIPTURE.

Leader.—And they brought unto him also infants that he should touch them.

Children.—But when his disciples saw it they rebuked them.

L.—But Jesus called them unto him and said,

C.—Suffer little children to come unto me and forbid them not,

L.—For of such is the kingdom of heaven.

C.—Verily, I say unto you,

L.—Whosoever shall not receive the kingdom of heaven as a little child,

C.—Shall in no wise enter therein.

PRAYER for low caste children in India.

Singing.—

L.—What is the meaning of low caste?

Ans.—The Brahman teaches that the Sudras, as they are called, were created to serve them. These low-caste people have few rights, and perform all lowly tasks.

L.—Do the Brahmans try to help them in any way?

Ans.—Instead of that they are not allowed to teach them anything. The low caste man must not speak to a Brahman, nor even let his shadow fall upon him.

L.—Are the low-caste people kind and neighborly among themselves?

Ans.—No, indeed! Every kind of work makes a caste by itself, and even very poor people observe its rules.

L.—Tell me what happened to a little girl in Shahjahanpore.

Single voice.—A little girl, seven or eight years old, who belonged to the leather-workers' caste, was playing one day with a child who belonged to the oil-

men's caste. She went into her playmate's house and ate a bit of bread. When her parents heard of it, they at once drove her from home into the street. When she got very hungry she came back begging them to let her in, but they drove her away again. A good Bible-woman found her, brought her to the mission school, and there she has a bright, happy home.

L.— And how is it when one of these poor creatures is given food by a Christian?

Single voice.—Just the same. Two boys of the leather-workers' caste were friends. One of them became a Christian, and when the other met him they ate together. The heathen family at once disowned their son, and he was driven to Christians, who gave him a home.

L.—Are these poor downtrodden people capable of being educated and elevated?

Single voice.—The sweeper caste is the lowest. Several little children from it have been brought up in our misslon schools. One girl has become a noted doctor and others are teachers. Boys have become preachers and teachers,—even teaching the sons of Brahmans in government schools.

L.—This shows that there are precious jewels amongst the lowest and poorest of Iudia's millions. And *we* may help to save them.

Recitation.—"Jesus bids us shine."

Jesus bids us shine,
With a clear, pure light;
Like a little candle,
Shining in the night.

In the world is darkness.
So we must shine;
You in your corner,
And I in mine.

Jesus bids us shine
Then for all around;
Many kinds of darkness
In the world are found.

Sin and want, and sorrow:
So we must shine,
You in your small corner,
And I in mine.

Selected.

Jesus says "Suffer little children come unto me." He wishes them to come, and their prayers are heard and answered by him as gladly as the prayers of older persons; for Christ says, "Except ye be converted and become as little children ye can not enter the kingdom of heaven."

I have read some place of a little girl who could only give a few pennies to missions, but followed them with her prayers that God would bless them and use them in converting some soul in the heathen land. These pennies paid for a portion of God's word, which, being read by one of these men, was the means of bringing him to Christ; and he, in turn, under God's blessing, brought many others.

Let us pray especially for the children of the heathen lands, that they may be brought to Jesus. Can't each child ask this blessing when he offers his evening prayer this month and believe that Jesus will answer. When he does answer we must remember to give him thanks and praise.

Let us pray to Jesus often for ourselves. We need his care and guidance every moment of our lives. He is so full of love for us that he is ready, willing and anxious to have us come to him with our requests in prayer and answer them in a way for our own good. Each one of you can remember times when Jesus has answered your prayers.

And also remember the work of the Juniors for this year, endowing the bed in Jhelum hospital. May God's blessing rest upon it, for without His blessing we can do nothing.

EDITORIAL.

Gloria in Excelsis.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them and the glory of the Lord shone round them; and they were sore afraid.

"And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

That simple narrative and the mighty events hinging on it have touched with coals of fire more golden lipped orators, has set in motion more potent energies, has unbound more sweet influences, and has given this lost world such an uplift as only a sin-cursed and Saviour-redeemed world could know. At this time let our hearts be drawn to God for his unspeakable gift; let our sympathies go out to the whole world; let the scattering of gifts not be made burdensome, but the spontaneous outburst of loving hearts; and let us remember the poor in the name of Him who made the blind to see and lame beggars walk.

The Women's Board, not in their official capacity but as individuals, gave a reception to the faculty and students of Allegheny Seminary on the evening of Nov. 20th, in the Fourth church Allegheny. To this reception were invited the secretaries of the different boards of the church, the editors of the church papers, the Magazine Committee and the pastors of Pittsburg and Allegheny with their wives. The Magazine Committee acknowledge the courtesy thus extended, and regret that an account of the meeting would have been too late for this number. It goes without the saying that it passed off delightfully.

ARMENIAN RELIEF.

On account of the great need for relief among the sufferers from the Armenian massacres in Turkey, the National Armenian Relief Committee is sending out a circular letter to many of the ministers of the different denominations throughout the United States and Canada. Spencer Trask is chairman of the Executive Committee and Chauncey M. Depew a member. Their headquarters are Office 63 Bible House, New York, and they request that all funds be sent to Brown Brothers & Co., 59 Wall St. New York City.

Now that our country is at rest and quiet, and thankful let us hope; when the busy hum of revived industries is heard in our land, let "The Church of the living God, the pillar and ground of the truth," partake of the mighty energy and set the pace for the children of this world in orthodox enterprise and Christian aggression. The church has been the only effectual life-saving service this world has ever known, and the cord of salvation is just as strong now as it was when thrown to a perishing world six thousand years ago, and only by it can men be rescued from the dark waves of unbelief and destruction and anchored safely on the rock, Christ.

If the great movements of the present age had done nothing more than to make Christians magnify their office, and cease to apologize for Christianity, that of itself would be a great achievement. There is nothing so ridiculous as sin, and nothing so sublime as goodness, and in the proper time wrong shall be forever succeeded by right, darkness by light, and the god of this world by the God of all worlds.

A missionary society just started at Reynoldton, Pa., makes a good beginning, by sending for five copies of the MAGAZINE.

Programs for 1897.

January.—Prayer and Praise for Missions.
February.—Should New Testament Christians pay the tithe.
March.—Feast of Ingathering.
April.—The Mountain Whites of Appalachian America.
May.—The Auxiliary Society—its needs.
June.—What is being done and what ought to be done.
July.—The Church's challenge to her young people.
August.—Power of music in Missions.
September.—Missionary Camp-fire.
October.—Our heritage across the seas.
November.—Our heritage at home.
December.—A needy world—a Rich Redeemer.

PROGRAMME FOR JANUARY.

Theme, Prayer and Praise.

Like old Janus, for whom this month is named, the subject has two faces, one looking forward the other backward—prayer for the future, praise for the past, and the whole a complete trust in God.

Open the meeting with Lord's prayer, standing, in concert.

Scripture reading from Solomon's prayer, 2nd Chron., 6th chap., 14-21, and 40-42 vs.

Sing, 1-3 vs, Psalm 141, L. M.

Paper.—New Testament prayers and their lessons.

Second part of theme—Praise. It has been said that for one who fails in prayer, ten fail in praise.

Praise service, including Bible reading on praise. Roll call. Business. Conclude with Psalm, 23, C. M.

References.—Goulburn's "Thoughts on Personal Religion," Chapters on prayer, Dr. A. T. Pierson on Prayer.

The United Presbyterian Association, of Allegheny, have been made happy by the munificent gift of a property on Sandusky street, for a site for the Memorial Hospital. This truly grand gift, prompted by Christian virtues, which add to its pecuniary value, will be a lasting memorial to the name of the generous donor, James B. Herron.

The Rev. Henri Appia, Turin, says that the recent Synod of the Waldensian Church, held at Torre Pellice between the 7th and the 11th of September, may be justly called a Missionary Synod, for its chief features have been the presence of missionaries from Africa, and a powerful call to engage in missionary work among the heathen. As Dr. Prochet has visited many parts of the United Presbyterian church and has a warm place in the hearts of our people, the following will be of interest:

"The Synod expressed its special gratitude to Dr. M. Prochet, who for 25 years has labored, prayed, and toiled as President of the Evangelization Board. In connection with this semi-jubilee, he has been presented with a silver statuette, representing an angel bringing the Gospel to Italy, which listens with upturned face, and a parchment, beautifully illustrated by one of the best Italian miniaturists, while a beginning has been made of a fund to be called the Prochet fund, to furnish a scholarship for a young man preparing to be a teacher. A resolution of sympathy for the down-trodden Armenians was moved and adopted, and it was decided that two orphan girls belonging to that unhappy people would be adopted by the orphanage at Torre Pellice."

China.

An item from far-off China shows how God is moving in these later days. Miss Eliza Von Gunten, a sister of Mrs. Thos. M. Chalmers, of the Messiah mission in Chicago, has been laboring for four years in Wuher, central China. Last May she was sent to open and superintend a new station in Nanling, a very bitter anti-foreign town, from which the men missionaries of the China Inland mission had been driven. With her were two other lady missionaries and a native evangelist. Quarters had been secured previously, and a mission chapel was soon opened. In accordance with the

custom a present of various articles, including a copy of the new Testament, was sent to the mayor just after their arrival. He proved very friendly, and sent his soldiers daily to see that the new missionaries were not disturbed. He issued a proclamation, and had it posted up in ten different places in the city, including the front and back doors of the mission, in which severe punishment was threatened to anyone who should disturb the missionaries, or even raise an evil report about them.

In the first three weeks over 300 Chinese women called to see the "foreign ladies," and later several merchants shut up their shops to attend the meetings. Already a promising children's school is established. One afternoon when the teacher entered the room a little late, instead of finding the children romping about they were all kneeling down and one of them was leading in prayer. Surely the gospel is making headway even in China.

The Training School Committee of Allegheny Seminary have been giving a three weeks course of iustruction, consisting of lectures on a variety of interesting and profitable subjects by persons well qualified for the task, two ladies being among the number. The exercises were well attended.

"A Girdle Round the Earth of Women's Missionary Societies," is the title of a little book of thirty-five pages, containing brief reports of the proceedings of the International Union of Reformed and Presbyterian Missionary societies, which met in Glasgow, Scotland, June, 1896, in which Mrs. A. P. Burchfield had the honor of representing the Women's General Missionary Society of our church. The societies separated widely in geographical position, varying also in age and numbers, each exhibiting no little ingenuity of method in enlisting interest and receiving funds, presented fraternal greetings and reports of their denominational work. We regret that some space cannot be given to a fuller report. Of our own work the following appears ·

"The twelve-year-old association of 65 thousand names, belonging to the United Presbyterian church of North America, entrusted greetings to Mrs. Burchfield, of Allegheny, Pa.,. This society contributed last year, $85,000 to mission purposes. A large part of its work is concentrated in the Punjab of India and Egypt. Those of us who have visited in Egypt have heard much of what is there called the American Mission. It is a well known power for good, educationally and religiously, reaching from the mouth of the Nile to the first Cataract; from Alexandria to Assouan. Eighteen women missionaries are supported by the Association. Mission work is maintained among the Warm Springs Indians of Oregon. Schools and workshops are supported for the colored people of the South. Churches and parsonages are built in localities where congregations cannot do this for themselves. A special women's Thank-offering last year amounted to $15,000. for which the Association desires to thank God and take courage."

An important feature of this meeting was the Question Box, into which from time to time mysterious little notes were slipped. Miss Parsons, of New York, editor of Woman's Work for Woman, was given charge. In opening this exercise Miss Parsons remarked that she had always believed that asking questions was a peculiarly Yankee prerogative, but the bulk and size of the Question Box indicated clearly there was no lack of curious minds in Scotland, or across the seas. Many questions, of both practical and spiritual nature, were proposed. It was suggested that to the latter Americans should give special heed, as

they were inclined to much organizing and machinery, and needed to be reminded of the Divine motive power, which kept that in motion.

The methods of raising funds first engaged the attention. Many plans were mentioned, most of which had been successfully tried. Mite-boxes, special thanks-giving-offerings, monthly envelope collections, found favor in America, while regular subscriptions by quarterly collections or by membership fees had been equally successful in the old country. The chief thing insisted upon was the cultivation of a generous heart; for giving, as well as prayer and praise, is an act of worship.

Special Objects was another question ably discussed. Without wishing to appear ungrateful or captious, Miss Graham, of Ohio, then explained that giving to special objects was sometimes as much of a hindrance as a help to mission work. A little blind boy in one of the schools had been rescued by the missionaries, his parents having exposed him to the tigers on the hillside. This story imperfectly told induced a number of factory girls in London to send five pounds to the missions with the injunction to use for the "*little blind girl* who had been exposed to the tigers." The money was needed at that time for the opening of a new school for girls, but could not be employed for that purpose. Special *objects* require special book-keeping and special acknowledgement. Special objects of *prayer* would form the bond of sympathy and interest which many seek for. Rivalry and party spirit are apt to be introduced when money is designated for special objects.

Missionary magazines received a full share of discussion, and were deemed a desirable adjunct of missionary societies. Thorough, economical management is absolutely necessary if a magazine pays its own expenses. It should be well equipped in every respect; should have its own headquarters and not be relegated to a private house. There should not be a long list of free subscribers to eat up the profits. A good editor should be chosen, and then left a free hand, hampered with few rules or restrictions. Societies develop a greater self-respect and a deeper sense of their own responsibility when they see their undertakings duly noticed in the pages of their *own missionary magazine*. For want of time many questions remained unanswered; but in closing Miss Parsons invited all those ladies who still wished to receive replies to come to Washington in the year 1899, when an effort will be made to satisfy them.

From this report we infer that the meeting was a profitable one. It seemed to annihilate distance, to arouse interest, to spead abroad an infection of enthusiasm, which we had hoped to catch from our own beloved delegate. God ordered it otherwise, but her presence and her report of our work binds us in a "Girdle Around the Earth," of loving missionary service.

Junior Missionary Rally.

The Junior Missionary Association held its fourth annual rally in the Second church, Allegheny, on Saturday afternoon, Oct. 17, 1896.

The marching of the Juniors into their respective places in the church, carrying beautiful banners designating the societies, is always an inspiring sight, suggesting the grandeur and the possibilities of what may be accomplished through the united and trained efforts of the youth of our church.

The programme was carried out without a single failure. The five societies represented performed their parts with much credit. Special mention should

be made of the Juniors of the Orphans' Home, who gave us a selection entitled, "Boards," which appeared in the Woman's Magazine of June, 1896, composed and arranged by their superintendent, Miss Jennie Musgrave.

Mrs. A. B. Ashenhurst gave a very interesting talk on childhood and youth in Egypt, while Rev. Ashenhurst illustrated her remarks on the blackboard.

Rev. W. E. McCullough, of the Hamilton Avenue church, Pittsbugh, addressed the young people in a very helpful way, having consecration for the central thought based on the reply of Jesus to his mother when she found him in the temple: "Wist ye not that I must be about my father's business"?

Rev. D. F. McGill, D. D., of the Sixth church, Allegheny, in a very happy and pleasing address, presented the three banners awarded annually, one each to the Junior society in Monongahela and Allegheny presbyteries which has the the largest average attendance at the regular meetings of the society; the third banner to the society having the largest percentage of attendance at the rally.

The Allegheny banner changed from Etna society to that of Avalon; the Monongahela banner from Ingram to the Fifth church, Pittsburgh; while the Juniors of the Orphans' Home captured the third banner from the Shadyside Juniors. Ten members of our societies, one of them a much-loved teacher, Mrs. A. P. Burchfield, having been called to their reward during the year, Miss Musgrave, in a few well-chosen words, urged the necessity of greater faithfulness because of the removing of these energetic "rope holders." Mrs. N. W. Stevenson was present and explained and urged the *special* work of the year—the endowment of a child's bed in the hospital at Jhelum, India. She also told us of the welcome prospect of a missionary magazine for children and young people, if the required number of subscribers, two thousand, could be secured to justify the attempt. Only four hundred have been received, but with a membership of six thousand in our Junior missionary societies it is earnestly hoped by the leaders in the work that the required number of subscriptions will soon be obtained.

Will not the J. M., the J. C. E. and the J. U. of the whole church unite with Allegheny and Monongahela Juniors in making an effort to have a magazine, "our very own," published in the near future. (15 cents a copy.)

The benediction having been pronounced by Rev. W. H. McMillan, D. D., the fourth rally disbanded with the feeling that our annual meetings are no longer experimental but are an essential part of our growth and success.

The Junior Missionary Association, under whose auspices the rally is held, is an organization composed of the superintendents and teachers of the Junior missionary societies of Allegheny and Monongahela presbyteries. It meets every three months for the discussion and illustration of the best methods of training the young people.

Friends of Junior work from any other presbytery, who may find it convenieut to do so, are cordially invited to attend these quarterly meetings, at 2 P. M. the last Saturday of March, June, September and December, in the assembly room of the U. P. Publication Building, Ninth street, Pittsburg.

MRS. E. M. HALL, President.
MISS WINIFRED SCOTT, Secretary.
MISS MARGARET BURKE, Treasurer.

What present more appropriate for an absent friend than a year's subscription to the MAGAZINE? Now is just the time to think of it.

REPORTS, Etc.

Thank-offering Work.

Letters have been sent to the presidents of all the Presbyterials in the church, asking that Thank-offering Presbyterial secretaries be appointed at once by the executive committees (where they have not been appointed heretofore), and the names and addresses be sent to the general secretary. These secretaries should be such as will have the Thank-offering work at heart, and who will push the cause during the remaining five months of our mission year with vigor.

A letter was also mailed to every pastor in the church, asking him to read the following "open letter" from his pulpit, on Sabbath, November 8th, (or as soon as possible thereafter), and then to give it to the president of the Women's Missionary Society, or in case of the 291 congregations with no such organizations, to a Thank-offering committee appointed by the congregation, whose duty it shall be to carry out the plans therein suggested:

An Open Letter to all our United Presbyterian Churches.

DEAR CHRISTIAN WORKERS:

The call sent forth by the Women's General Missionary Society for the Thank-offering work of the church this year is—"A Thank-offering box in every home, and every inmate thereof a giver—toward

OUR TENTH THANK-OFFERING OF $75,000 FOR DAILY BLESSINGS, TO BE GIVEN AT INDIANOLA, IOWA, MAY, 1897."

The annual "Ingathering" of Thank-offerings is but five months hence—in April, 1897.

Is your missionary society or congregation at work doing its part toward raising the $75,000? *We trust so.* Have you already ordered the "Tenth Thank-offering" boxes? If so, have you placed at least one in every family, or one in the hand of every woman in your congregation? If not, will you not order a sufficient supply to do so promptly? To realize the $75,000 as a Thank-offering for missions next May will require faithful, persevering, prayerful efforts on the part of all interested in our Thank-offering work. But by gaining the help of our pastors (who have stood so nobly by the cause in the past) in keeping the subject before their congregations, the help of our Women's Missionary and Junior Societies and the help of individual members all over the church, we can and will be able to bring into the treasury of the Lord the sum of $75,000 next May.

As we look back over the past has God ever denied us our daily bread? "He daily loadeth us with benefits."

In return, shall we not daily load Him with hearts full of thanksgiving, and *prove* our gratitude by giving Him Thank-offerings?

God has pledged Himself to open the windows of heaven and pour out blessings upon those who faithfully pay Him their tithes. What countless blessings and mercies would He not bestow, if over and above all our tithes, we give to Him systematically and regularly a liberal Thank-offering?

Will you not put God to the test? Everywhere throughout the entire church, results prove that under God's blessing the Thank-offering work has been a stimulant and not a hinderance in the regular giving of the quota to the Assembly Boards and contributions to the Women's Missionary Societies. For instance, in 1893 when our special Thank-offering was $37,000, the increase in contributions through the Women's Societies was over $2,000 more than any previous year and over $4,000 the year following; and the average per member of gifts to the boards of the church in 1893 was larger than any year in the former history of the church.

Under God's blessing the Thank-offering movement has beeome an important factor in the great work of missions being carried on in our home and foreign fields.

Each year's offering means an enlargement in the church's work in all its departments. It means more helpers in India and Egypt, and better equipment in the medical work. It means more comfortable homes and places of worship for home missionaries, and a clearer showing forth of spiritual light in the dark portions of our home land. It means better education and purer morals for our freedmen and greater civilization for the Indians.

The personal decision of each individual member of our churches helps to decide the amount of work to be done for the Master through the Thank-offering this coming year. What, dear workers, are you going to do to help? Are you willing to do your full share and thus give a special blessing to others and gain one yourself? Or will you risk losing the blessing and deny it to others by withholding an offering? Can you afford to do the latter? What is your reply?

Allegheny, Pa., Oct. 29th, 1896.

It is earnestly hoped that this letter will be read carefully and prayerfully by every member of the United Presbyterian church, and with this question in mind—

"Lord, what wilt Thou have me to do in this work of hastening the coming of Christ's Kingdom?"

MRS. MARY CLOKEY PORTER,
General Thank-offering Sec'y.

[Orders for boxes sent to my address, 824 Liberty street, Pittsburgh, Pa., will be filled promptly free of cost.]

Report Women's Board.

The Board of Directors of the W. G. M. S. held their regular monthly meeting Tuesday, Nov. 3rd.

Foreign secretary reported a busy month; had written 30 letters, and sent

the box of fancy work to Miss Kyle, as ordered; had received a donation of $18.-57 to the same, by Shannon & Co, of Pittsburg. A letter from Miss Josie Martin gave account of the pleasant voyage of the missionaries, and of their Christian work among the steerage passengers. Drs. Lawrence and Watson sailed for Egypt Oct. 31. Four applications have been received for foreign work.

Home secretary reported from Warm Springs, Simnasho, San Jose, Alameda, Oakland, Spokane, and Muncie.

Freedmen's secretary reported having received deed for property purchased at Camden, Ala., $393.10 being amount paid for the land. Bids are to be taken for the building of the school and teachers' home. $40 sent to Chase City for industrial work, and $25 to sewing department at Henderson, cooking and plain sewing to be taught at this school; dressmaking to be omitted. Reports received from Knoxville, Miller's Ferry, Prairie and Summerfield.

Church Extension secretary presented a report giving in detail money due on notes, amounts paid, extensions asked.

Thank-offering secretary reported having sent 63 circulars to presidents of Presbyterial societies, requesting them to appoint Thank-offering presbyterial secretaries, and enclosing a copy of a paper written by Mrs. Swearingen, of Allegheny, Pa. Had also sent 948 circular letters relating to our tenth Thank-offering of $75,000.

Literature secretary gave the estimates of printing leaflet on Indian Mission by Mrs. Alter. This leaflet to be published in the MAGAZINE for the benefit of the Juniors and afterwards in leaflet form.

Junior secretary reports two new societies and 360 additional subscribers to the child's paper.

The treasurer was instructed to pay to the committee in charge of the Training School for missionaries of Allegheny Seminary, the $100 granted them by the Erie Convention.

The Board decided to give an annual reception to the students of Allegheny Theological Seminary, the first one to be held Nov. 20th in the 4th church Allegheny, Pa.

Treasurer received during October $4,-495.37; disbursed, $2,668.85.

MARY W. PORTER, Secretary.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 234 East 9th street, Erie, Pa.]

ANSWER TO THANK-OFFERING QUESTIONS.

QUESTION.—What constitutes a true Thank-offering?

ANSWER.—A Thank-offering is an offering to the Lord, aside from all the dues which we should give to His work. Thank-offering means a token of gratitude to God for His countless mercies to us, and as an acknowledgement of our stewardship. David said, "All things came of Thee, and of Thine own have we given Thee." Therefore, should we not often render unto Him offerings of thanksgiving?

To be a true Thank-offering it should represent on our part sacrifice or self-denial. An illustration we have in the life of Hannah. When her child of prayer was placed in her arms, she tenderly cared for him during infancy; then took him as her Thank-offering to God's house and there left him to serve. The whole life of Samuel reveals her offering as a pleasing one to God. Mary's offering has been a continual memorial of her love to her Saviour, as manifested when she bestowed on Him the precious ointment from the alabaster box. Our Thank-offering, to be a true thanksgiving, must represent the desire as so sincere that in rendering it self must be denied. Then, "it will be accepted according to that a man hath, and not according to that he hath not."

QUES.—What *good* results from having the Thank-offering boxes in our homes?

ANS.—They might well be called blessing boxes. As they stand on the shelf or table they are silent reminders of the duty of rendering a Thank-offering. Children in the home may very early be taught to love to give their Thank-offering. And through the presence of some of these little boxes, servants in the home have testified to their joy in having thus learned to give thanks unto the Lord. There are times of joy in each home, when we say, "What shall I render unto the Lord for all his benefits toward me?" Then it is a privilege to place a Thank-offering in the box as a token of gratitude to Him, the giver of every good and perfect gift. And in times of sorrow, when great deliverance comes to the afflicted ones through His grace, does the child of God not count it a joy to give an offering as a manifestation of love? Our Thank-offering Secretary has compared our Thank-offering, through the years that are past, to the growth of a tree, till now its branches are spreading and its roots far reaching. By having the Thank-offering boxes, the roost of this great tree will be extended to our homes, and we will be constrained to give praises more and more for

what the Lord has done through us and for us.

MRS. LIZZIE K. MUMFORD.

QUES.—Of what advantage is it to individuals to give daily or weekly Thank-offerings rather than an annual one?

ANS.—We are told that

God's mercies flow an endless stream
To all eternity the same.

God does not withhold our blessings and "lump" them to us at the end of the year; but He shows us that we are continually in His mind and on His heart by bestowing His favors upon us daily and hourly. Shall we not be brought nearer to Him, shall we not show our love for Him more, if we, at the end of each day or week, in thinking over the gracious gifts showered upon us, show our gratitude and thankfulness to Him by giving our Thank-offering *then*, while it is fresh in our mind? If we wait until the end of the year, is there not danger that we may forget some of his favors and the Thank-offering be smaller? In the exercising of a muscle it becomes stronger; in the exercising of the muscle of giving, we likewise strengthen it, and our hands and arms will become so strong by the continual daily duty that we we will be able to give a dollar much easier than we used to give a penny for a Thank-offering.

A little girl once said to her mamma, "Can't I just say, thank you, this morning and let it do for all day. It is so much trouble to stop to say, thank you, every time you do something for me." Is it too much trouble for us to stop a few moments at the close of the day and thank the Giver of all good for all He does for us? And must we wait until the end of the year and say, "Here is a thank you, Lord, for everything you have done for me."

MRS. T. H. MCMICHAEL.

QUES.—In presenting our Thank-offering to the Lord, for what should we be most thankful?

ANS.—"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich." If the grace of our Lord Jesus Christ, the love of the Eternal Father, call not forth our gratitude, it seems to me there can be no spirit of thankfulness in us; and the body without the spirit is dead. Is not the very law of our Christian life presented in the injunction, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." How then shall we give thanks but through Him and for Him.

MRS. E. M. WILLIAMSON.

QUES.—Can I take of money in my possession and give it for a Thank-offering if I owe my fellow-man?

ANS.—We take for granted the author of this inquiry refers only to the nine-tenths of money in his or her possession; for we do not, in the true sense of the term, give a Thank-offering until after we have payed *at least* one-tenth to the Lord.

At first thought we might be inclined to give a negative answer to this question, but with more deliberation we would affirm it is *right* to give a Thank-offering even while we owe our fellow-man.

We may be paying for a home, but should that be an excuse for withholding the Thank-offering? No; rather let us give a Thank-offering because the Lord has given us a home and opened the way by which we might plan for the payment of same. Or, we may be struggling with a church debt; even then we should give a Thank-offering. One congregation within our knowledge gave a Thank-offering for three consecutive years after having entered its new church building. During these years the church debt was decreased, but at the beginning of the fourth year when the Thank-offering subject was again discussed in the W. M. S. of this congregation, it was deemed advisable to omit it and direct all efforts toward the payment of the debt. The records for that year show that less money was contributed for the Master's work, including the liquidation of the debt, than during any single year for several years previous.

Our inference from this experience is, "There is that withholdeth more than is meet, but it tendeth to poverty."

MRS. G. W. MACDONALD.

QUES.—Should not a larger proportion than less than one-fourth of the Thank-offering, as last year, be appropriated to Foreign Missions, and do not all other objects come under the head of Home Work?

ANS.—I realize that the answer that is expected to this question is one that will run counter to the opinions of those whose duty it was to make a division of last year's Thank-offering, and who, I know, desired to please the greater number of contributors. Nevertheless, I am constrained to give an affirmative answer to the first part of this two-fold question, and my reason for so doing will also be an answer to the second part of the question.

Firstly, I believe our Thank-offerings are made largely in gratitude because of the privileges and advantages that we enjoy in a Christian land, greater than our sisters in heathen lands. A spirit of thankfulness suggests the offering. Then how natural that the gift should be used largely for the conversion of those with whom our lives have been compared, for the spread of the Gospel light in those darkened lands.

Secondly, it is true that we have the "heathen at home," and there is much to do in the home land, but withal this is a Christian land. Our church doors are always open to the unconverted. The Gospel is as free as the air they breathe. The vast army of Christian ministers, evangelists, Bible readers and teachers, together with the far-reaching personal influence of all Christians whose lives are busy in the Master's cause, are the agencies employed to bring sinners to Christ. These are supported by the systematic and proportionate giving of Christian people. The women of our church contribute through the channel of the L. M. S. and through the various boards of the home work.

I would suggest that the Thank-offering be divided equally between the work at home and abroad; the half designated for home work to be sub-divided among the special missions or association work.

Rock Island Presbytery.

The Women's Missionary Society of the Presbytery of Rock Island met in Davenport, on Tuesday, September 1st, at 3 o'clock. The afternoon was largely devoted to reports of the different officers. The treasurer reported a little advance in her department, and the secretary that two societies have been organized and one disbanded. There was also a report from the superintendent of literature.

One of the pleasant features of the afternoon was fraternal greetings from representatives of most of the missionary societies in the city. The ladies, after telling something about their own work, wished us abundant success, and all seemed to feel that while each was working on her own little pattern yet when the time came and all the work is joined by the Master's hand, it would be found fitted together into a perfect fabric.

In the evening there were appropriate recitations from the Junior Society of Rock Island, and the Y. L. S. of Davenport, when Rev. J. Kruidenier, of Zagazig, Egypt, told us of the Mohammedans in Egypt. Many expressions of approval were heard of the committee's action in securing him.

Wednesday morning two papers, by Miss Bailey, of Homestead, and Miss Thomson, of Little York, were read on the theme, "How to Interest the Uninterested." Both papers were excellent and a spirited conference followed, during which representatives of each society reported what they were doing, or trying to do, to make their meetings attractive.

After due consideration it was decided to try this

year to pay $175 toward Miss McMillan's salary, with the hope that in the not far distant future we might be able to add another $100. A letter from Miss McMillan, written for another society, was much enjoyed.

The following officers were elected for the coming year: Treas., Miss Mary E. Bailey, of Homestead; V.-Pres., Mrs. W. M. Donaldson, of Little York; Sec., Mrs. Geo. Johnson, of Davenport; Treas., Mrs. Dr. Johnston, of Aledo; Supt. of Junior Work, Miss Minnie Rankin, of Aledo; Supt. of Literature, Miss M. W. Davidson, of Rock Island. M. W. DAVIDSON, Sec.

Allegheny Presbyterial W. M. S.

This presbyterial, on October 8th, elected delegates to the W. G. M. S. Convention of 1897, as follows: From the presbyterial at large, Mrs. R. W. McGranahan; alternate, Miss Anna B. Fraser, and Miss Carrie Martin; alternate, Mrs. H.C.Swearingen. From auxiliaries, Miss Elizabeth Schwarberg, Mrs. Oliver Anderson, Miss Martha Burgess, Mrs. P. H. Smith; alternates, in the same order, Mrs. R. C. Morton, Mrs. Robt. McFall, Miss Nannie Reed, Miss Mabel Maxwell.

By unanimous vote, it was decided to invite the W. G. M. S. to meet in Allegheny in 1898.

The April meeting of the presbyterial will be held in the Tenth Church, Allegheny.

JENNIE B. WALLACE, Rec. Sec.

Mrs. Anna J. Dempster Kyle.

At a special meeting of the Executive Committee of the Women's Missionary Society, of Philadelphia Presbytery, the following was unanimously adopted:

Our beloved sister, Mrs. Anna J. Dempster, wife of Rev. M. G. Kyle, D. D., has fallen asleep in Jesus. In the evening of Tuesday, October 20th, she was called away. Though coming among us so recently, Mrs. Kyle endeared herself to many, and her death fills our hearts with sorrow—not for her but for ourselves. In the going out of this Christian life a sad bereavement has fallen upon the home circle and the congregation from which she has been taken.

As a committee, we shall feel the absence of one whose counsel and fellowship we had hoped to enjoy. But what has been a loss to us we know has been to her eternal gain, "For in the presence of the Lord is fullness of joy and at His right hand there are pleasures forevermore."

We shall hold in high esteem and loving remembrance our departed sister, and we tender this, an expression of sympathy, to those so greatly bereaved.

It is resolved, That a copy of this testimonial be presented to Dr. M. G. Kyle; that it be entered upon the minutes of the committee and copies for publication furnished to the *Christian Instructor*, *United Presbyterian* and WOMEN'S MISSIONARY MAGAZINE. SIGNED BY THE COMMITTEE.

October 26th, 1896.

Mrs. Eva Grove.

A tribute of affection from the Women's Missionary Society of Guinston United Presbyterian Church to the memory of Mrs. Eva Grove, who died September 21, 1896.

It hath pleased our Heavenly Father to call from our midst our beloved sister and co-laborer in the Master's work, who by her tender sympathy and loving-kindness had won the love and esteem of all who knew her.

The Lord hath called her and we sorrow not as those without hope, but are comforted in believing that what is our loss is her gain.

We extend our heartfelt sympathy to the bereaved ones, pointing them to the loving Saviour, whom she loved and served. As a society let us each one take as our motto, Mark 13:35-37.

MRS. ANNIE LIGGIT,
MRS. MAY PINKERTON,
MRS. SARAH JAMISON, } Com.

Mrs. Nannie Blair.

A tribute of love and respect from the Women's Missionary Society, of the United Presbyterian Church, of Garner, Iowa.

Death has again invaded our society, and He who doeth all things well has called another of our number home. We bow in humble submission to our Father's will, and realize that he is saying to us, "Be ye also ready."

She was a cheerful, quiet, and unassuming Christian, and ever ready when with us to do her part in our missionary work. Her death was a most triumphant one, and she had an abundant entrance into the kingdom.

We tender our love and sympathy to the bereaved ones, commending them to the comforting Saviour, "Whose we are, and whom we serve." COM.

Mrs. A. P. Burchfield.

A tribute of love from the United Presbyterian Women's Association to the memory of Mrs. A. P. Burchfield, a member of the Board of Directors of of the Association, and Vice-President of the Board of Managers of Memorial Hospital.

Again the angel of death has visited our Association and taken a dear friend and co-worker. Yesterday, as it were, she was with us, earnestly planning for the best interests of the work; to-day she received the call to "Come up higher." She has received the crown of life, and has entered into that eternal home which our Father has prepared for His children who are faithful unto death.

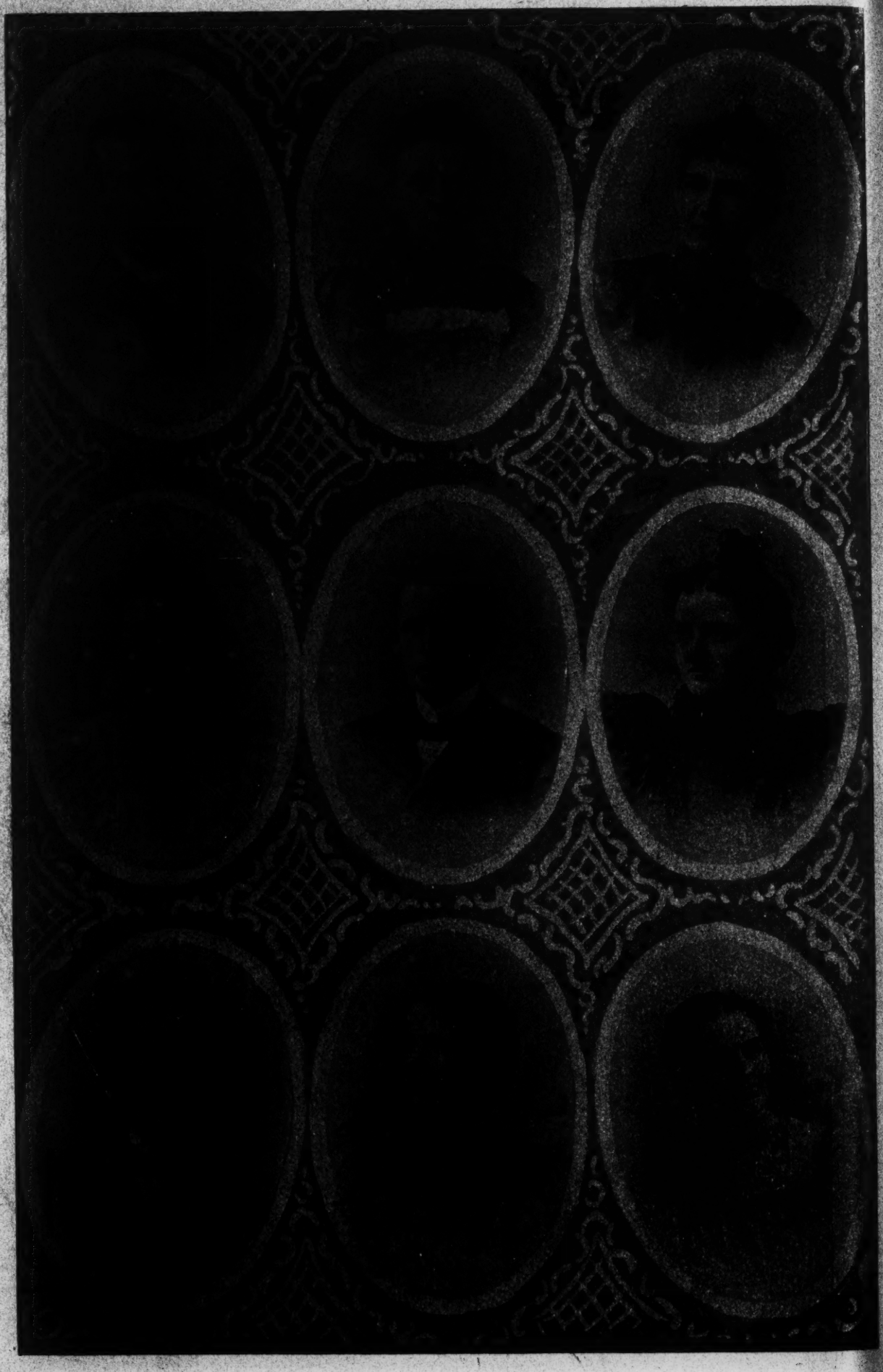
In this removal of our friend, we are sorely bereaved; and as we speak of her many good traits of character, and of her pure and loving heart, which always prompted her to go about doing good, to give a smile and a kind word to the discouraged, weary ones, a helping hand to the needy and sympathy to the sorrowing,—our hearts are sad indeed.

We mourn because of the separation and the vacancy in our ranks. She has already heard the "well done good and faithful servant." Let us be stimulated to a more earnest consecration; to "give more earnest heed to labor while it is yet day," for that which God has entrusted to us.

Mrs. Burchfield having been a member of the Association from its organization, was interested in and grew with the work. She was a member of the Board of Directors for the last six years, a Life Director, and a member of the Orphans' Home Board of Managers seven years; but it was the hospital work which especially appealed to her heart. She was Vice-President of its Board of Managers since it was opened eight years ago, and was unceasing and untiring in her efforts to further its interests.

While all miss her, it is the managers of the hospital who feel the loss most keenly. It is hard to go on and work without her, yet we know that her removal is the doing of the Lord, that the work is His, and that He is abundantly able to carry out His own plans. As one by one we pass away, and "the places which know us now shall soon know us no more forever," He will raise up others to do His will, let us, with Christian resignation and submission, "be still" and say, "Thy will be done."

To those especially near and dear, her husband, daughters and sons, also her mother, sister and brother, we extend our heartfelt sympathy, and earnestly pray to "Our Father" that He will heal their broken hearts and bind up their painful wounds; and that His everlasting arms may be underneath them to lift them up nearer to Him through this great trial. COMMITTEE.



Rev. Osborne Crowe, Mrs. Sarah B. Crowe, Miss Kate A. Hill,
Miss Emma J. Martin, Rev. W. H. Reed, Mrs. Martha E. Grove
Rev. Geo. A. Sowash, Mrs. Elizabeth J. Sowash, Miss Cora B. Dickey